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THE UNIFICATION CHURCH--BLESSING OR MONSTER?

PART IV

by Lee Seaman

(In this last article in the series, Ms. Seaman explores world-wide financing of the Unification Church movement and the political implications of these finances. ---eds.---)

The One World Crusade, multimedia evangelism with a new twist, swept through major Japanese cities earlier this year. The group comes complete with professional Korean dance troupe, an international choir, and evangelistic messages from Rev. Sun Myung Moon, leader of the Unification Church world-wide.

Converts and the curious crowded Tokyo's spacious Budokan(Hall) for the free-of-charge Day of Hope Festival. Movement leaders held receptions for Japanese politicians and policy makers at one of Tokyo's top hotels.

For two weeks before the Festival, workers plastered Tokyo walls and power poles with four-color announcements. In some areas, posters of Rev. Moon's smiling face literally lined the streets for blocks. Volunteers handed out an endless supply of pamphlets and booklets introducing the movement in pictures and simple Japanese. And in addition to moving Japanese members to Tokyo and then to other cities across Japan for the Festivals, the movement flew the 360 international Crusade members in from the United States.

Where does the money from? Japanese young people--and most of the movement both here and world-wide is under 25--generally have little free cash. Part-time jobs for students pay around ¥400 (\$1.30) per hour. Junior company employees and almost all working women earn under ¥90,000 (\$300) a month, some much less. How can the Unification Church support commune members, fly hundreds of lay evangelists around the world, present hundred-thousand dollar Festivals one after another, and purchase blocks of property valued at over \$3million in New York State alone?

"Voluntary contributions," say Unification representatives in Japan. Members who work outside turn their paychecks over to the group. Others sell flowers and seeds, ginseng tea and marble vases. Some parents buy or give in attempt to keep in touch with their children, although at up to ¥100,000 for a marble vase, communication becomes expensive. In some countries burgeoning industries--housecleaning services and teashops in the States--also add to movement coffers. And the commune members live so cheaply that one doctor here worries about their health, while Taiwan officials report that evangelists have only enough money for two dishes of plain noodles a day.

Income from these sources is undoubtedly considerable. But is it enough to support the movement's activities? Members believe so. Outside reporters

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John Nakajima, Jim Stentzel, Lee Seaman NATIONAL CHRISTIAN COUNCIL Room 24, 3-18 Nishiwaseda 2-chome Shinjuku-ku, Tokyo 160 Japan

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THE UNIFICATION CHURCH (cont'd)

generally say no, impossible, they must get money from other sources. But where?

Perhaps from Rev. Moon himself, who has amassed a \$10 to \$15 million fortune in titanium, pharmaceuticals, and Unification Church products like ginseng tea and marble vases. These profits may go to support movement activities, although some observers remain sceptical. Rev. Moon has made no comment.

Others suggest that Rev. Moon builds his spiritual house on political "donations." Rank-and-filers generally focus on the movement's spiritual teachings. But the Unification Church supports a flock of right-wing organizations. These include the International Federation for Victory over Communism, toned down to the Freedom Leadership Foundation in the USA, and the World Freedom Institute.

In Korea Rev. Moon stands firmly behind the Park government, and "would support President Park even if he became more repressive," according to an American spokesperson. Park could certainly find the Unification Church useful. It stands strongly pro-Establishment and anti-Communist, it focuses on spiritual goals rather than on social justice, and it shows that not all Christians and young people oppose Park's rule....

The movement maintains an office in Washington, D.C., holds educational programs for congressional aides on U.S. national security issues and plans to establish a lobbying body. It could certainly provide Park with access to a number of Congressional ears. And Colonel Bo Hi Pak, Moon's assistant and English-language interpreter, has been linked with both the US and Korean CIA's. So some suspect that the south Korean government may contribute financially to the Unification Church.

Large sums may also come from "right-wing Japanese industrialists and groups that are eager to reestablish the economic power Japan once held over Korea and who consider Moon 'their man,'" according to reporter Jane Mook (A.D., May 1974.) Moon, a former student at Tokyo's prestigious Waseda University, certainly has influential Japanese contacts. Former Prime Minister Kishi, leader of the powerful anti-Peking faction of the Liberal Democratic Party, associates actively with the International Federation for Victory over Communism, while Finance Minister Fukuda and others support the movement's activities.

But allegations of political support, however likely, remain unproven. Hard figures are not readily available. In interviews, although members do not avoid financial questions, they tend to be uniformed and not really interested. It doesn't matter where the money comes from, one girl told me. "If political parties want to give it to us, wonderful! But what we do with it may not be what they want." It's a nice attitude, I thought, if you live in a perfect world where people are incorruptable and money serves only as a minor, useful tool.

Meanwhile, the One World Crusade with its Day of Hope Festivals, singers and dancers, pamphlets, posters and speeches, has moved on to Korea after visiting six cities throughout Japan. But it will be back. The Tokyo Festivals were intended to kick off a world-wide One World Crusade, with festivals in Korea, Taiwan, England, France, Germany, Italy, and Holland.

However, the Taiwan branch has recently lost its standing as a governmentally recognized legal body. (Government officials accused the movement of carrying out missionary activities through the schools, illegal in Taiwan, of encouraging immoral sexual activities, and of working contrary to Chinese tradition by

THE UNIFICATION CHURCH (cont'd)

persuading members to leave their families.) Apparently because of this and unspecified setbacks in Europe, the One World Crusade has postponed its travels.

The Korean tour will end in mid-June, and the Festival office in Tokyo says the group will return to Japan around June 21, probably to stage another series of Festivals here. So look for the posters and a surge of smiling foreign and Japanese faces in your train stations, because they will probably be passing near you. And whether they are God's messengers or deluded innocents, they can not be ignored.

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NCCJ STATEMENT SUPPORTS KOREAN CHRISTIANS

The National Christian Council of Japan, at its Eighth Executive Committee Meeting on May 8, issued a special statement urging Japanese Christians to support and pray for Christians struggling against new repression in south Korea. Under the names of Takaaki Aikawa, Chairman, and John M. Nakajima, General Secretary of the NCCJ, the statement has also been sent to the Korean churches. The entire statement follows:

"The National Christian Council of Japan is deeply concerned about reports that the Rev. Kim Kwan Suk, General Secretary of the Korean National Council of Churches, and other church leaders have been arrested and detained. We have been informed that the Rev. Park Hyong Kyu, the Rev. Cho Sun Hyuk, and the Rev. Kwon Ho Kyun--whose thought and actions, based upon their unstained Christian faith, have impressed Japanese Christians--are being imprisoned.

"We firmly believe the understandings of the KNCC and various other churches and organizations that the charges brought by the government against these leaders are groundless, and that these actions should be understood as a new type of repression against the churches.

"We express our solidarity with the struggle of the KNCC and its member churches. We wish to suffer their sufferings and to share their struggle of witness in the world. We believe that the suffering of these leaders is caused by no other reason than their actions for the liberation of an oppressed people; that this posture moves the church in the right direction; and that these Christian struggles will bring about peace in the Korean peninsula.

"We appeal to every Christian and to all churches in Japan to pay increased attention to the work of our Christian brothers and sisters in our neighboring country and to support and pray for their struggles. This is not only the right and proper conduct, for churches throughout the world to witness as members of one body; it is also the special duty of the Japanese churches, which bear responsibility for unhappy historical relations with the Korean churches.

"Today there are such action movements as the emergency Christian Conference on Korean Problems, comprised of concerned Christian individuals, and the Japanese-Korean Liaison Council, which coordinates activities among various churches and organizations. The National Christian Council of Japan urges all churches and Christians to actualize their sense of solidarity with the Korean Christians by positively participating in such movements."

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SECOND BISHOPS' INSTITUTE FOR SOCIAL ACTION

(The Bishops' Institute for Social Action (BISA) held its' second workshop at
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CATHOLIC BISHOPS (cont'd)

Kamishakuji's Major Seminary, Tokyo, April 7-19. Over 40 bishops, priests and religious superiors from Japan, Korea, Taiwan, Hong Kong and Macao participated, although Vietnam delegates were unable to attend. Following are excerpts from the "Final Reflections" and the "Japanese Plans for Concrete Action resulting from BISA II," Both were published in full in the May 16, 1975 Tosei News. -eds.

We--the participants of BISA II--are aware that the problems we are facing belong to the whole Church. Our concern has often centered on the responsibility of the institutional Church, particularly on the role of the Bishops. We are deeply concerned and are aware of our responsibility to react to different situations and search for ways of expression and action according to the true Gospel spirit. At the same time, we feel the need of mutual support, among ourselves and from the universal Church, with whom we form a common prophetic front in Christ.

A feature of this institute has been a general sense of God at work in our world through the activities and dedication of people--both Christian and non-Christian--committed to the creation of a new society, in both rural and urban areas. There has been a sense of closeness and communion with them. We felt too the need to live in contact with and close to the weak, to people in need, without waiting for them to come to us. In a word, we acknowledge the need to work at the grassroots level.

It was also keenly felt that these considerations should not remain mere words and pious considerations but that we all have to commit ourselves to make them real in our life and responsibilities. In line with this it was pointed out that poverty should be a real and not a 'paper' poverty and that the Church should revise her own life-style and institutions in order to first realize within herself whatever she has to say about social justice. Without justice inside the Church our message will never be credible.

... We would like to work out at every level of our Christian life and our Christian community a process by which we all deepen this awareness (of the importance of the social dimension of sin and grace) in our common striving for the TOTAL salvation of man. ... In this context true leadership should be one of living amongst others in dialogue and growing exchange, rather than (paternalism).

... We cannot jump from our faith experience to the concrete decisions of social action without due technical investigations and due account of the ideologies under whose influence we are living. The complications of many of the problems and the limitations of our resources will demand cooperation between different countries and conferences or specialized committees, or also of organizations outside the Church.

This leads us to admit that pluralism is a necessity once we work through the mediation of secular analysis and world-views. This pluralism should not be a threat to our Christian unity, but on the contrary, a positive and creative sign that our unity is deeper than whatever the concrete technical analysis or viewpoints might show--a genuine value that emphasises unity in diversity....

We felt that the Church should also be the 'voice' of those without a voice: the poor and the weak, the marginalized and the victims of injustice wherever they may be. To be such a 'voice' in a universal Christian love we should cooperate with any person of goodwill engaged in the same task without narrowness, without paternalism and in open dialogue.....

We hope to plan for regular meetings between the Korean and Japanese

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CATHOLIC BISHOPS

Bishops' Conferences. After consultation with each of our individual Conferences we hope to hold a meeting this coming fall or next spring. We hope to have these meetings with other countries in Asia, also.

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PROPOSED ALIEN REGISTRATION CHANGES DROPPED

Proposed changes in Japan's Alien Registration Law, introduced quietly in March from an unexpected quarter in the Diet, were dropped as quietly on May 14 as opposing groups mobilized for action against the measure.

The change, according to the government, was intended to simplify legal procedures for the convenience of foreign residents. It provided for a three-month grace period for short-term foreign visitors before mandatory registration. The present law requires registration after two months.

Opponents called the bill ambiguous and suggested its real aim was to strengthen regulation of long-term foreign residents, especially the large Korean minority in Japan. The bill would have changed registration points from the present local offices to federal offices at international ports of entry, inconveniencing aliens in Gunma, Nagano, Yamanashi, Gifu, Nara and Shiga Prefectures which do not have immigration offices. Furthermore, the requirements for registration of every change of job or job location, now overlooked by many busy local offices, might be more strictly enforced under the new legislation.

Meanwhile, the proposal left unchanged the unpopular fingerprinting requirement, added to the law after the establishment of the north Korea-leaning General Association of Korean Residents Residing in Japan. Long-term Asian residents, many born in Japan and speaking Japanese as their native language, resent being treated as "common criminals."

Groups opposed to the bill, most of whom are concerned about the Japanese immigration system, pointed out that the present registration is an example of oppressive policy, and that changes should loosen the regulations rather than tighten them.

--- Akiko Yamaguchi

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HEADLINE-MAKING EVENTS

compiled by C. Koriyama

QUEEN ELIZABETH VISITS JAPAN----Queen Elizabeth II and the Duke of Edinburgh, visited Japan for six days in early May. Japanese government officials and businessmen were quite impressed by the fact that the Queen quoted many detailed economic figures in explaining British trade and industry. Former French President DeGaulle once called ex-Prime Minister Ikeda the "Transister Salesman" when he visited France, and the Japanese considered that a rather unpleasant remark. The same Japanese people seemed to have been strangely impressed by the outgoingness of the Queen.

One newspaper pointed out a difference in national character between the Japanese, who tend to forget the past easily; and the English, who never forget the past. The newspaper noted that the Japanese received the Queen and her husband warmly without showing any sign of offense, while the English people received the Emperor coldly at the time of his visit to England.

The results of the Queen's visit in Japan will be seen later in the ongoing

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HEADLINE (cont'd)

development of Japanese-British relations. But two effects of her visit have been pointed out. Many Japanese newspapers remarked that there is a difference between the Royal Family of England and the Imperial Household of Japan. Many Japanese will perhaps begin to look at the Imperial Household from different angles and think about how it ought to be. Another fact is that Japanese middle-aged women, who tend to be old-fashioned, are being influenced by the Queen, a best dresser among ladies, because of her novel taste in choice of colors, styles, hats, etc.

CAN SCHOOL TEACHERS ACCEPT MONETARY REWARD?---In Japan, where the competition among students is tremendous from kindergarten to university, there has been a big controversy as to whether it is a mere social custom or a bribe to give monetary gifts to teachers. On April 24 the Supreme Court declared that monetary rewards are more in the nature of appreciation than bribery.

BILLIONAIRES DECREASE---The top income earners in Japan for the year 1974 have been announced. The number of persons reporting income exceeding 100 million yen (\$350,000) were 1,320, or 80 per cent less than the 6,378 big earners in 1973. Those earning more than 10 million yen (\$35,000) totaled 160,000, a 30 percent drop from 240,000 the previous year. The decline of the land speculation boom, spurred by corporate investment in 1973, meant that fewer people became rich last year by selling their privately owned land.

EXTRA CHARGE IS SEEN FOR LONG-HAIRED MEN---The Ministry of Health and Welfare, based on recommendations made by an advisory body, will shortly permit public bathhouses across the nation to charge long-haired men with "hair-washing fees."

A committee for the study of problems related to public bathhouses has filed an opinion with the director of the ministry's environmental Sanitation Bureau that it is unfair to charge women with extra fees for washing their hair.

Although there are no data available, members of the committee believe that the time and the volume of hot water required by long-haired men to wash their hair are the same as those needed by women.

However, the committee members have no idea as to how long "long hair" should be for charging the extra fee. Observers think that such judgement should be left to the discretion of the public bathhouse operators.

(Asahi Evening News 4/28)

TRAFFIC PARALYZED BY STRIKES---Unions seeking to obtain wage increases of 15 per cent went on strike during early May. JNR lines stopped operating for three days. On May 9 the private railways struck for 24 hours. About half of the entire Japanese population was inconvenienced by the general transportation strike.

BALANCE OF INTERNATIONAL PAYMENTS OF JAPAN GREATLY IMPROVED---The balance of international payments for 1974 was \$342,000,000 in the red. Compared to a 1973 deficit of \$1,340,000,000 (due to the terrific rise in oil prices this is a great improvement. Expanding exports, especially to advanced nations, was a key factor in the improvement. But Japan may be criticized by other countries for contributing to their weakening balance of payments positions.